

ए॒वा ह्य॑स्य सु॒नृता॑ वि॒र॒प्शी गो॑मती नृ॒दी ।

ए॒वा शा॒स्त्रा न दा॒शुपे॑

॥ ४ ॥

So also is His speech (Vedic speech) abounding in many informations, great and rich in cattle like the ripe branch to the man of munificence.

ए॒वा हि ते॒ पि॒भृत॑य उ॒तय॑ इन्द्र॒ माय॑ते ।

स॒द्यश्चि॒त् सन्ति॑ दा॒शुपे॑

॥ ५ ॥

For so, O mighty God, are your mighty powers and succours, at once, for the man of munificence like me.

ए॒वा ह्य॑स्य का॒म्या स्तोम॑ उ॒द्यं च॒ शं॒स्या ।

इन्द्रा॑य सोम॑पीतये

॥ ६ ॥

So are the favourable set of praise admiration and laudable words (in store) for the Almighty God who is the guardian of the universe.

इन्द्रे॑हि मत्स्य॒न्धसो॑ वि॒श्वेभिः॑ सोम॒पर्षभिः॑ ।

मु॒दाँ अ॒भि॒ष्टिरो॑जसा

॥ ७ ॥

O Almighty God, you come to us, you with all the parts of this cosmic order gladden the world and you are great and strong with power.

ए॒मेन॑ सृ॒जता॑ सु॒ते मु॒न्दिमिन्द्रा॑य मु॒न्दिने॑ ।

चक्रि॑ वि॒श्वानि॑ च॒क्रे

॥ ८ ॥

O learned men, you in this world surrender this soul which is the abode of pleasure and endeavour to Almighty God who is all-bliss and omnific (Vishvanichakraye).

मत्स॑वा सु॒शिप्र॑ मु॒न्दिभि॑ स्तोमै॑भिर्वि॒श्वच॑र्पणे ।

स॒चैषु॑ स॒र्वदे॒ष्या

॥ ९ ॥

O All-beholding, O omniscient Divinity, you please, with all the groups of this created world full of pleasantness gladden us who are engaged in the performance of these Yajnas.

असृप्रमिन्द्र ते गिरः प्रतित्वामुदहासत ।

अजोषा वृषभं पतिम्

॥ १० ॥

O Almighty Divinity, I apply these Vedic speeches in your praise and prayers which are imparallel. These go towards you who is the master of all and very strong.

सं चोदय चित्रमर्वाग् राधं इन्द्र वरेण्यम् ।

अमदित् तै विभु प्रभु

॥ ११ ॥

O Almighty God, you send to us the bounty which is manifold and worthy of our wishes for supreme power is of yours only.

अस्मान्तु तत्र चोदयेन्द्र राये रभस्वतः ।

तुर्विद्युम्न यशस्वतः

॥ १२ ॥

O All-power Divinity, you emulously stimulate us, the industrious and glorious in that of appropriate position for the attainment of prosperity.

सं गोमदिन्द्र वाज्रवदस्मे पृथु श्रवो बृहत् ।

विश्वारुधेह्यक्षितम्

॥ १३ ॥

O Almighty God, please grant us that conspecuity which is lofty, wealthy in cattle and in strength, lasting life-long and inexhaustible.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् ।

इन्द्र ता रथिनीरिषः

॥ १४ ॥

O Almighty God, grant us high fame, grant us riches of thousand advantages and grant us these armies which are equipped with chariots.

वसोरिन्द्रं वसुपतिं गीर्भिर्गुणन्तं ऋग्मियम् ।

होमं गन्तारमूतये

॥ १५ ॥

For protection of this world, the grand abode of all (Vasoh) we praying Him with Vedic verses call Almighty God who is the Lord of riches and all the (Vasus), who is praiseworthy and All-moving and All-knowledge.

मुनेषुते न्योक्तिषे बृहद् बृहत् एदुरिः ।

इन्द्राय शूपमर्चति

॥ १६ ॥

Even the great wealth-possessor praises the power of Almighty God who is dwelling in all the created object and is great.

सू० ७२ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 72.

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

विद्येषु हि त्वा सर्वनेषु तुञ्जते समानमेकं वृषमण्यवः

पृथक् स्वः सनिष्यवः पृथक् ।

तं त्वा नावं न पर्षणिं शूपस्य धुरि धीमहि ।

इन्द्रे न यज्ञैश्चितर्यन्त आयव स्तोमैभिरिन्द्रमायवः ॥ १ ॥

O Almighty God, men with heroec spirit, seeking light separately, desiring to win the light apart, in all the Yajnas urge you. We, the men and the men of all walk of life thinking of Almighty God like the mighty ruler with Yajnas and praising songs place that of you, O All protecting Lord on the top of the power like the boat which makes the people crossover water.

वि त्वा ततस्त्रे मिथुना अवस्यवौ व्रजस्य साता गव्यस्य निःसृजः

सश्रन्त इन्द्र निःसृजः ।

यद् गव्यन्ता द्वा जना स्वर्यन्ता समृहसि ।

आविष्कारिन्द्र वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥ २ ॥

O Almighty God, the couples of men and women, desirous of your succour, giving gifts daily and producing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt which is strong and ever-accomp-lanying you and connected together with cloud.

उतो नो अस्या उपमो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः
स्वर्पाता हवीमभिः ।

यदिन्द्र हन्तैवे मृधो वृषा वज्रिज्जिकेतसि ।

आ वै अस्य वेधमो नवीयसो मन्म श्रुधि नवीयसः ॥ ३ ॥

Also, the mystiees take benefit of this dawn and through the adorations know the praiseworthy God as he may attain happines by prayers and meditations. O holder of thunder-bolt when strong you think of dispelling the ignorance pas-sions etc. you hear of the prayer of me who is a new sage and really a new sage.

मू० ७३ ॥ ऋषिः—१-३ वसिष्ठः; ४-६ वसुक्रः ॥ देवता—इन्द्रः ॥

छन्दः—१-३ विराडनुष्टुप्; ४, ५ जगती; ६ अभिसारिणी त्रिष्टुप् ॥

HYMN 73.

Seer—1-3 Vasisthah; 4-6 Vasukrah. Subject-matter-Indrah. Metre-1-3 Viradanustup; 4-5 Jagati, 6 Abhisarini Tristup.

तुभ्येदिमा सर्वना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि ।

न्यं हविर्हव्यो विश्वधासि

॥ १ ॥

O bold one, all these Yajnas and their offerings are meant for you only. I offer the prayers strengthening your glory (in devotees) for you. You are invocable by people and are the supporter of the world.

नू चिन्तु ते मन्यमानस्य दस्मोदंशुवन्ति महिमानमुग्र ।

न वीर्यमिन्द्र ते न राघः ॥ २ ॥

O Almighty vigorous Divinity, you are wondrous. Never do men attain the greatness of you, the praise worthy one. They can neither attain your heroic power nor your bounty.

प्र वो महे महिष्ये भरष्यं प्रवेतसे प्र सुमतिं कृणुष्वम् ।

विशः पूर्योः प्र चरा चर्षणिप्राः ॥ ३ ॥

O Ye men, you for yourselves develop and cherish a nice understanding in the belief of Divinity who is great, all-intelligence and the strengthening force for great powers. O proctor of mankind, you pervade all the subjects abounding in perfection.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः

आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य

दीर्घश्रसुसर्पतिः ॥ ४ ॥

The Almighty God who is master of riches, who is always known and who is the Lord of the power of high fame pervades and controls the year (Vajra) which is splendid and the chariot of this time which the sun and moon with the moving night, days and months carry on.

ते चिन्तु वृष्टिर्यथा सु स्वा सचां इन्द्रः

वसन्ति हरितामि प्रुणुते । अयं वेति सुक्षयं सुते

मधुदिदध्नोति वातो यथा वनम् ॥ ५ ॥

As a man gets his beard so the same Divinity like the rain moisten his wonderful groups of the worldly objects with the cooperation of cloud. He alone knows all the good localities of the universe and also knows whatever all this exist (Madhu) in this created world. He makes all this tremble as the gust of wind disturbs the wood.

यो वाचा विवाचो मृध्रवाचः पुरु मुदसाशिया ज्वानं ।
 तत्तदिदस्य पौंस्यं गृणीमसि पितेव
 यस्तर्हिपीं वावधे शयः ॥ ६ ॥

We laud and praise all these deeds of Almighty Divinity who like father strengthen our power and vigour, who through thunder of cloud destroys many thousand of warms and germs of disease whose cry is meaningless who cry violently.

मू० ७४ ॥ ऋषिः—शुन शेवः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 74

Scer—Shunahshepah. Subject-matter-Indrah.Me:re-Panktih.

यच्चिद्धि संत्य सोमपा अनाशस्ताइव स्मयि ।
 आ तू न इन्द्र संसय गोष्वश्वेषु शुभ्रिषु
 सहस्रेषु तुयीमघ ॥ १ ॥

O mighty ruler, you are truthful and the guardian of subject (Somapa). If we be hopeless now or at any occasion in any venture of ours do you O Wealthy one, give us hope of beautiful horses and cows in thousands.

शिप्रिन् वाजानां पते शचीवस्तवं दंसना ।
 आ तू न इन्द्र संसय गोष्वश्वेषु शुभ्रिषु
 सहस्रेषु तुयीमघ ॥ २ ॥

O Lord of wealth, O master of powers, O possessor of beautiful chine. Your deeds are full of wonders. Do..... thousands.

नि प्रोपया मिथूदशां स्रस्तमवुध्यमाने ।
 आ तू न इन्द्र संसय गोष्वश्वेषु शुभ्रिषु
 सहस्रेषु तुयीमघ ॥ ३ ॥

O mighty ruler, you full thousand those pairs who look on each other with passions asleep to wake no more. Do...in thousands.

असन्तु त्या अरातयो बोधन्तु शूर रातयः ।

आ तू न इन्द्र शंसय गोष्वधेषु शुभ्रिषु

सहस्रेषु तुवीमघ

॥ ४ ॥

O bold one, let these hostile men sleep and the men gentle and generous wake. Do.....in thousand.

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।

आ तू न इन्द्र शंसय गोष्वधेषु शुभ्रिषु

सहस्रेषु तुवीमघ

॥ ५ ॥

O mighty ruler, you destroy the ass-like man who brays to you in discordant tones. Do.....in thousands.

पताति कुण्डुणाच्या दूरं वातो वनादधि ।

आ तू न इन्द्र शंसय गोष्वधेषु शुभ्रिषु

सहस्रेषु तुवीमघ

॥ ६ ॥

Let the man vomiting flames at each step be far away from us like the fire-provoking circling tempest is kept far distant from the forest. Do.....in thousands.

सर्वं परिक्रोशं जहि जम्भया कृकटाश्वम् ।

आ तू न इन्द्र शंसय गोष्वधेषु शुभ्रिषु

सहस्रेषु तुवीमघ

॥ ७ ॥

O mighty ruler, you stay reviler and destroy him who injures us clandestinely. Do you, O wealthy one give us hope of beautiful horses and cows in thousands.

मृ०७५ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 75

Scer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

वि त्वा ततस्ते मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सथेन्त इन्द्र निःसृजः ।

यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि ।

आविष्करिक्नु वृषणं सचाभ्रवं वज्रमिन्द्र सचाभ्रवम् ॥ १ ॥

O Almighty God, the couples of men and women desirous your succour, giving gifts daily and producing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt which is strong and ever-accompanying you and connected together with cloud.

विदुष्टे अस्य वीर्यस्य पुरदः पुरो यदिन्द्र शारदीरवातिरः

सासहानो अवातिरः ।

शासस्तमिन्द्र मर्त्यमयंज्युं शवसस्पते ।

महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अयः ॥ २ ॥

O Almighty Divinity, people know of this power of yours through which you conquering break the bodies which are calculated by the measurement of autumns and you really break the worldly forests which are subjected to years passing through autumns. O Lord of power punish the man who does not perform Yajnas and is deprived of good acts and understanding. O Divine Spirit, you with spirit of delight take in to your fold (in dissolution) this grand earth and waters, may even these subjects and worlds.

आदित् ते अस्य वीर्यस्य चकिरन्मर्देषु वृषन्नुशिजा यदाविथ

सखीयतो यदाविथ ।

चक्षुर्ध्वं कारमैभ्यः पृतनासु प्रवन्तवे ।

ते अन्यामन्यां नृयं सनिष्गत अवस्यन्तः सनिष्गत ॥ ३ ॥

For so, O strong one, the men frequently know of this power of yours where by you protect the men of enlightenment

and men desirous to gain your communion at the time of prayers and righteous performances. For these men amongst other people (Pritanah). You have made conveying means to serve them and the men desiring glory adopt one after another way of devotion to you.

मू० ७६ ॥ ऋषिः—वसुकः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 76

Seer—Vasukrah. Subject—matter—Indrah. Metre—Tristup.

वने न वायो न्वधायि चाकञ्छुर्चिर्वा स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो
नृतमः क्षपावान् ॥ १ ॥

O man and woman, as the young bird rejoicing sits on the tree so the clear laudation reaches to you both, O supporters, this is that glory the holder and possessor of which is Almighty God in large number of days. He is the great leader of all the leading forces and well-wisher of men and the master of nights.

प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमार्यहन्न्नु कृत्सेन रथो

यो असत् ससुवान् ॥ २ ॥

O Almighty God, may we at the dance of this present dawn and the succeeding one be the devotee of that of you who is the supreme leader of all the leading forces. The cosmic cycle which bears three resplendent powers—fire, sun and electricity and which being in the service of creatures exists may maintain the hundreds of leading men accompanied by the sage, the seer of the Vedic verses.

कस्ते मद इन्द्र रन्त्यो भूद् दुरो गिरो अभ्युग्रो वि धाव ।
कद् वाहो अर्वागुप् मा मनीषा आ त्वा शयामुषम्

राधो अन्नैः

॥ ३ ॥

O Almighty God, what is your most gladdening blessedness. O victorious one, you like the entrances give the Vedic speeches. When like a stream you will be the object of our realization ? When the intuition will dawn to us ? When in your communion I will enjoy the spiritual wealth with other supporting means, the corn, grain etc.

कदु द्युम्नविन्द्र त्वावतो नृन् कया धिया कर्त्ते कस्य आरात् ।
मित्रो न सत्य उरुगाय भृत्या अर्ने समस्य

यदत्तन्मयीपाः

॥ ४ ॥

O Almighty God, when will you give your splendour (to us). by what procedure and act you make the men desirous of you or like you ? When will you come to us ? You are as true as sun and you are highly praised, When your wisdom tend towards the material cause (Anna) of the collective cosmic order you work out with the protective forces.

प्रेरय सरो अर्थ न पारं ये अस्य कामं जनिषा इव गमन्
गिरश्च ये ते तुविजात पूर्वीर्नर

इन्द्र प्रतिशिक्षन्त्यन्नैः

॥ ५ ॥

O powerful Divinity, you like sun speed up towards their final goal the people who like bride grooms have attain the desired end of this world and those persons who impart the knowledge of your Vedic speech full of all perfections through the medium of enjoyable means.

मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्मना पृथिवी काव्येन ।

वराय ते घृतवन्तः सुतासुः स्वाद्यन् भवन्तु

पीतये मधुनि

॥ ६ ॥

O Almighty God, your two measures are well-known. The wide heaven is measured with your majesty and the earth with your wisdom. The created thing possessing light, the palatable things and that sweet ones are for the protection of excellent you.

अ॒ म॒ध्वो॑ अ॒स्मा अ॒सि॒च॒न्न॒म॒त्र॒मिन्द्रा॑य पु॒र्णं स॒ हि स॒त्य॒रा॒धाः ।
स वा॒वृ॒धे वरि॑म॒न्ना पृथि॑व्या अ॒भि कृ॒त्वा

नर्यः॒ पौ॒स्यै॒श्च

॥ ७ ॥

The learned men pours (to fill to the brim) the vessel of honey for this individual spirit (Indra) as he (this spirit) is the worshipper of truth and he is the well-wisher of men. This individual spirit through its wisdom, perseverance increases its power beyond the expanse of earth.

व्या॒न॒किन्द्रः॒ पृ॒त॒नाः॒ स्वो॒जा आ॒स्मै य॒त॒न्ते स॒ख्याय॑ पु॒र्वीः ।

आ स्मा॒ रथं॒ न पृ॒त॒नासु॑ तिष्ठ॒ यं भ॒द्रया॑

सु॒म॒त्या चो॒दया॑से

॥ ८ ॥

Self-refulgent God is pervading the humankind. For His friendliness all the human subjects strive. O Lord, now, may always you have seat in this cycle of cosmos which you carry towards its purpose by your auspicious wisdom.

य० ७७ ॥ ऋषिः—वामदेवः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 77

Scer— Vamdevah. Subject-matter-Indrah. Metre—
Tristup.

आ स॒त्यो या॑तु म॒धवा॑ ऋ॒जी॒षी द्र॒वंत्व॑स्य॒ हर॑य॒ उप॑ नः ।

तस्मा॒ इद॑न्धः सु॒षुमा सु॒दक्ष॑मि॒हाभि॑पित्वं

कर॑ते गृ॒णानः॑

॥ १ ॥

Let the righteous, simple-natured and Yajna-performing teacher come to us. Let the men of this teacher run towards us. We prepare nourishing and strength giving food for him. He preaching us establish a close contact with us.

अ॒व॒ स्य॒ शु॒रा॒ध्व॒नो ना॒न्तेऽस्मि॑न् नो अ॒द्य स॒र्वे न॒न्द॒ष्यै ।

शं॒सात्यु॑क्थमु॒शने॑व वे॒धाश्चि॑कितुषे अ॒सुर्या॑यि म॒न्म ॥ २ ॥

O teacher, you are hold enough. You, in this nearest Yajna place, do not hinder our entries for taking pleasure. In this Yajna the chief priest like the learned man pronounces the Mantra of praise for the All-knowledge God who is the well-wisher of living creatures.

कविर्न निष्पद्यं विदयानि साधन् वृषा यत् सेकं

विपिपानो अर्चात् । दिव इत्थं जीजनत्

सप्त कारूनद्वा चिच्चक्रुर्वयुना गृणन्तः

॥ ३ ॥

When the soul strong enough accomplishing its discriminating powers and drinking of the hidden pour of spiritual knowledge invokes the Almighty Divinity makes the seven vital breaths thus active from the light and grace of God and giving the clue of various knowledge these seven illuminate everything like day-night

स्वर्ग्यद् वेदिं सुदृशीकमर्कैर्महि ज्योतीं रुरुचुर्यदध वस्तोः ।

अन्धा तमोसि दुर्धिता विचक्षे नृभ्यश्चकार

नृतमो अभिष्टौ

॥ ४ ॥

Through that light which has been known as the great wonderful refulgent splendour, by which the learned men shine like day the men of excellence for the sake of beholding of the people dispels away blinding darkness of ignorance.

ववक्ष इन्द्रो अर्भितमृजीष्युभे आ पप्रौ रोदसी महित्वा ।

अतश्चिदस्य महिमा वि रैच्यभि यो विश्वा

भुवना वभूव

॥ ५ ॥

The All-impelling God spreads immensely. He with his pervasiveness has filled the twain of haven and earth. His majestic power extends even beyond. He is He who exceeds all the worlds in greatness.

विश्वानि शक्रो नर्याणि विद्वानपो रिरिच सखिभिर्निकर्मः ।
अदमानं चिद् ये विभिदुर्वचोभिर्व्रजं

गोमन्तमशिजो वि वन्त्रुः

॥ ६ ॥

The learned and powerful preceptor with the friends of decided ends spreads all the actions of human well-being. The most enlightened ones who through their speeches have broken the rocky impact of ignorance have found and opened the path of Vedic knowledge.

अपो वृत्रं वन्त्रिवांसं पराहन् प्रावत् ते वन्नं पृथिवी सचेताः ।
प्रार्णामि समुद्रियाण्यैनोः पतिर्भवञ्छ्वसा शूर धृष्णो ॥ ७ ॥

O daring bold one, you are watchful and aware. You smite the cloud obstructing waters. This earth obeys your ruling command. You becoming the lord of the world send forth the waters of the ocean with your power.

अपो यदद्रिं पुरुहूत ददेराविर्भुवत् सरमां पृथ्वी तै ।

स नो नेता वाजमा दर्षि भूरि गोत्रा

रुजन्नाङ्गिरोभिर्गृणानः

॥ ८ ॥

O Almighty God, you are invoked by many. When you cleave the waters from cloud the power of sun (Sarma) makes your eternal power manifested. You as our leader breaking the clouds and being praised by men of austerity grace us with vigour.

सू० ७८ ॥ ऋषिः—शयुः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ।

HYMN 78

Seer—Shanyuh. Subject—matter—Indrah. Metre—

Gayatri.

तद् वो गाय सुते सचा पुरुहूताय सत्त्वेने ।

शं यद् गवे न शाकिने ।

॥ १ ॥

O people, for your sake you sing together in the praise of Almighty God who is powerful, bold and invoked by many, that praise which now, may always be auspicious for the earth.

न घा वसुर्नि यमते दानं वाजस्य गोमतः ।

यत् सीमुप श्रवद् गिरः

॥ २ ॥

He, all-abiding one does not withhold his bounty of power and wealth blessed with cattle when he hears of our invocations.

कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।

शचीभिरप नो वरत्

॥ ३ ॥

Almighty God, the smiter of clouds opens for the man of various riches the stall of cows and for us throws open the entrance of blessedness with his omniscience and powers.

सू० १६ ॥ ऋषिः—१ (पूवांशस्य) शक्तिः; १ (उत्तरार्धस्य) २ वसिष्ठः (शाट्यायनके); १-२ वसिष्ठः (ताण्डके) ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 79

Seer—1 Shaktih (of first part); 1 Vasisthah (of second part); 2 Vasistha (Shatyayanake); 1-2 Vasistha (Tandke) Subject-matter—Indrah. Metre—Barhatah Pragathah (Brihati Satobrihati).

इन्द्रं कर्तुं न आ भर पिता पुत्रेभ्यो यथा ।

शिक्षां णो अस्मिन् पुरुहूत यामनि

जीवा ज्योतिरशीमहि

॥ १ ॥

O Almighty God, please give us wisdom as father gives wisdom to his sons (and daughters). O much invoked Lord, guide us in our struggle or path. May we living enjoy the light.

मा नो अज्ञाता वृजना दुराघ्योऽ माश्विवासो अव क्रमुः ।
त्वया वयं प्रवतुः शश्वतीरपोऽति शूर तरामसि ॥ २ ॥

O bold one grant us that no powerful enemy unknown, malevolent, unhollowed tread us to the ground. May we engaged in affort cross over all the acts and their consequences running on from the time long in duration-with your assistance.

सू० ८० ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः प्रगाथः
(बृहती × सतोबृहती) ॥

HYMN 80

Seer—Shanyuh. Subject—matter—Indrah. Metre—Barhatah Pragathah (Brihati & Satobrihati).

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुर्नि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओमे सुशिप्र प्राः ॥ १ ॥

O Mighty King, O fair chinned one, O holder of thunder-like weapon. O wondrous one you grant me that name and fame which is enriching, mightiest and excellent and where-with you fill this earth and heaven.

त्वामग्रमवंसे चर्षणीसहं राजन् देवेषु हृमहे ।
विश्वे सु नो विधुरा पिबन्ना वंसोऽमित्रान्

सुषहान् कृधि ॥ २ ॥

O Ruling one, we among the learned men call for succour to you mighty and ruler of the men. O giver of room to all you turn our troubles to pieces and make our foe-men easy to win.

सू० ८१ ॥ ऋषिः—पुरुहन्मा ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः
प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 81

Seer—Puruhanma. Subject—matter-Indrah. Metre—Barhatah Pragathah (Brihatih Satobrihati).

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।

न त्वा वज्रिन्सहस्रं सूर्या अनु

न जातमष्ट रोदसी

॥ १ ॥

O Almighty Divinity, you are the holder of thunder bold, had there been a hundred heavens and hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (RoJasi) they all would not have matched you in your grandeur.

आ पंप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शर्वसा ।

अस्माँ अं व मधवन् गोमति व्रजे वज्रिञ्चित्राभिरुतिभिः ॥ २ ॥

O giver of happiness, O Powerfully strong one, O worship-pable one, you have expanded all the activities of bravery. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ८२ ॥ ऋषिः—वसिष्ठः, देवता—इन्द्रः ॥ छन्दः—वाहंतः प्रगाथः
(वृहती × सतोवृहती) ॥

HYMN 82

Seer—Vasisthah. Subject—matter-Indrah. Metre—Barhatah Pragathah (Brihati Satobrihati)

यदिन्द्र यावत्स्त्वमेतावद्दहमीशीय ।

स्तोतामिद् दिधिपेय रदावमो

न पापत्वाय रामीय

॥ १ ॥

O bounteous Almighty God, had I been the lord of abundant riches as you possess as your own I would have supported the devotee and would not have abandoned to him who does sins.

शिष्येयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।

नहि त्वदन्यन्मघवन न आप्यं

वस्यो अस्ति पिता चन

॥ २ ॥

Says Almighty—each day I enrich the man who prays, in whatsoever place he may be. The devotee says—O worshipable one, there can be no better kinship than that of yours. There can be none else but you as my father.

सू० ८३ ॥ ऋषिः—शयुः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः प्रगाथः

(बृहती × सतोबृहती) ॥

HYMN 83

Seer—Shanyuh. Subject-matter—Indrah. Metre—Barhatah Pragathah (Brihati sato-brihati).

इन्द्रं त्रिधातुं शरणं त्रिवरूथं स्वस्तिमत् ।

छुदिर्येच्छ मघवद्भ्यश्च मह्यं च यावयां दिद्युमैभ्यः ॥ १ ॥

O Almighty God, you have given me and the men of riches that comfortable home, the body which possesses three supporting parts head, middle part and legs, which has three powers—the mental, intellectual and corporeal. O Lord of all Yajnas you unite me and these men with light and knowledge.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्टुया ।

अघं स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ २ ॥

O Almighty God, O worshipable Lord, Praiseworthy one even in spite of the men who smite the foes with the mind intending land and cows and who kill the enemies with surpassing power, you are the guardian of my body and you become my nearest one.

सू० ८४ ॥ ऋषिः—मधुछन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 84

Seer—Madhuchchhandah. Subject-matter—Indrah. Metre—Gayatri.

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।

अण्वीभिस्तना पुतासः

॥ १ ॥

O Almighty God, you are wonderfully refulgent. These your sons and daughters (the men and woman of the world) pure and clean in deed, wisdom and word with rare qualities always are desirous to attain you. You come to them.

इन्द्रा याहि धियोषितो विप्रजूतः सुतावंतः ।

उप ब्रह्माणि वाघतः

॥ २ ॥

O Almighty God, you urged by devotees and known by learned accept the prayers of the priests of Yajna who perform the Yajna and press the Soma for that.

इन्द्रा याहि तूतुजान् उप ब्रह्माणि हरिवः ।

सुते दधिष्व नश्चनः

॥ ३ ॥

O Almighty Divinity, O Lord of men and luminous bodies, You speed up the working forces. You accept our prayers and give us grain etc. in this world.

म० ८५ ॥ ऋषिः—१, २ प्रगाथः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः

छन्दः—बाहंतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 85

Scer— 1, 2 Pragathah; 3,4 Medhyatithih. Subject-matter- Indrah. Metre-Barhatah Pragathah (Brithati Satobrihati).

मा चिदन्यद् वि शंसतु सखायो मा रिषण्यत ।

इन्द्रमित् स्तोता वृषणं सचा सुते मुहुर्मुक्था च शंसत ॥ १ ॥

O Ye friends, you do not do the prayer of others except the prayer of Almighty God and do not suffer from pains. in this world you all united together praise Almighty God alone who is the bestower of happiness and pray Him again and again.

अवक्रक्षिणं वृषभं यथाजुर्गं गां न चर्षणीसहम् ।

विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥

You pray Him who controls all and attracts towards Him, who is always young like a bull, who like sun is chastiser of those men who do bad actions, who is opposed to evils, who is worshipable, who is the embodiment of punishment and mercy, who is excellent and the protector of friend and foe and animate and inanimate world.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।

अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥ ३ ॥

O Almighty God, though these men for their protection pray you in various ways yet our this prayer may be always and all the days the disseminator of your glory.

वि तर्तूर्यन्ते मघवन् विपश्चितोऽर्यो विपो जनानाम् ।

उपं क्रमस्व पुरुषपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥

O Almighty God, the men for wisdom, men of industry and the man of initiative among people cross over the worldly miseries. O Divine Power, you come near me for my security and give me the vigour of various mode and form.

पू० ८६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 86

Seer—Vishvāmitrah. Subject-matter—Indrah. Metre—

Tristup.

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमादे आशू ।

स्थिरं रथं सुखमिन्द्राधिष्ठिष्वानन् विद्वान्

उपं याहि सोमम् ॥ १ ॥

I, the mystic in the state of communion with God unite with God your mind and intellect (Hari) which are friend, swift and yoked with knowledge. O Indra, the master of body and limbs, you mounting this comfortable firm chariot of

body and knowing all its aspect as celebrated one in knowledge you attain God, who is the creator of all.

मू० ८७ ॥ ऋषः—वासिष्ठः ॥ देवता—१-६ इन्द्रः; ७ इन्द्रावृहस्पतिः ॥
छन्दः—त्रिष्टुप् ॥

HYMN 87

Seer—Vasisthah. Subject-matter 1-6 Indrah; 7 Indra-Brishapati. Metre-Tristup.

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभार्य क्षितीनाम् ।

गौराद् वेदीयाँ अवपानमिन्द्रो विश्वहेद्याति

सुतसोममिच्छन्

॥ १ ॥

O Ye priests you offer the milked out available share of juice to the strongest one of the subjects. The mighty ruler who knows every thing more then the doer at every day desiring the Soma, pressing man comes to him.

यद् दधिषे प्रदिवि चावेन्न दिवेदिवे पीतिमिदस्य वक्षि ।

उत हुदोत मनसा जुषाग उशर्निन्दु प्रस्थितान्

पाहि सोमान्

॥ २ ॥

O mighty ruler, you praise every day that eatable which you have taken at the time past and you in heart and spirit taking into use the offered Soma-juices and liking again preserve them.

जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच

एन्द्र पप्रथोर्वन्तरिक्षं युधा देवेभ्यो वरिवश्चकथ ॥ ३ ॥

O ruler, you assuming your emergence have drunk the Soma-juice for gaining vigour and strength. Your mother says of your promising greatness. O mighty one, you by your activity and venture (Yudha) have filled up the vast sky and have attained valuable wealth for the learned men.

यद् योधया महतो मन्यमानान् साक्षाम् तान् बाहुभिः

शाशदानान् । यद्वा नृभिर्हृत इन्द्राभियुध्यायस्तं

त्वयार्जि सौश्रवसं जयेम

॥ ४ ॥

O mighty king, if you make us fight the sharp-natured men arrogating them of their greatness we will subdue them with our arms. If you surrounded by men fight the battle we will conquer the glorious fray with you.

प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मधवा या चकार
यदेददैवीरसदिष्ट माया अथाभवत् केवलः

॥ ५ ॥

सोमो अस्य

I admire the previous done deed of mighty ruler and their recent ventures accomplished by him. when he furstrates the deceitful tricks All-creating God becomes his lonely helper.

तवेद विश्वमभितः पशव्यं यत् पश्यसि चक्षसा स्र्यस्य ।

गवामसि गोपतिरेकं इन्द्र भक्षीमहि

ते प्रयतस्य वस्वः

॥ ६ ॥

O mighty ruler, this is this world of flocks herds which you behold around through the eye of sun. You are the only Lord of cattle and may we enjoy the wealth which you give.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्यैशाथे उत पार्थिवस्य ।

घृत्तं रयिं स्तुवते कीरये चिद् युयं पात

स्वस्तिभिः सदा नः

॥ ७ ॥

O learned men and O mighty ruler, you both have under your possession the wealth in the earth and heaven. You give the riches to worshipping learned devotee of God. You both protect us ever with the means of pleasure and comfort.

सू०८८ ॥ ऋषिः—वामदेवः ॥ देवता—वृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 88

Seer—Vamdevah, Subject-matter-Brihaspatih. Metre—Tristup.

यस्तस्तम्भ सहसा वि ज्यो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीर्घ्यानाः पुरो विप्रा
दधिरे मन्द्रजिह्वम् ॥ १ ॥

The seers possessing maturity in understanding, illuminating, others with knowledge, celebrated with acumen set in front, that fire which has beautiful tongues of flame and which abiding in three localities (the earth, firmament and heaven) as *Brihaspati*, the preserver of sun through the thundering props, the ends of the earth with its powers.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्तुस्त्रे ।
पृषन्तं सूप्रमदन्वमूर्ध्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

This *Brihaspati* (the fire) is the preserver of the sun's heat, light and magnetic power (*Brihaspati*). The forces which strengnening the shining flame of this fire expand it for our use are the stimulators of speed. Let this fire preserve its propelling cause which causes moistening which is pervasive indestructible and inviolable.

बृहस्पते या परमा परावदत् आ तं ऋतस्पृशो नि वेदुः ।
तुभ्यं स्वाता अवता अद्रिदुग्धा मध्व
श्रोतन्त्यभितौ विरप्शम् ॥ ३ ॥

Whatever are the powers of this fire at remotest distance touching the law eternal occupy their respective places properly. The wells dug out and filled by clouds pour the pool of water from all sides.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमिन् ।
सप्तास्थस्तुविजातो रवेण वि सप्तराश्मिरधमत् तमांसि ॥ ४ ॥

This fire emerging first in the vast space from the tremendous cosmic rays with the noise of thunder becoming more speedier and having seven tongues of flame and possessing seven rays (in form of sun) dispels the darkness.

स सुष्टुभा स ऋक्वता गुणेन वलं रुरोज फलिगं रवेण ।

बृहस्पतिरुत्तिया इव्यस्रदः कर्निक्रदद्

बावशतीरुदाजत्

॥ ५ ॥

This Brihaspati (fire) with the help of the luminous swift group of airs and the thundering voice of lightning cleaves the darkening cloud. The fire which accepts the offered libations, thunders out gives rise to shining lightening rays.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।

बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

For so, let us serve this fire which is the wondrous power of the world, which is the preserver of us and which is strongest one with Yajna, oblation and cerial preparation. May we having offspring, good family and heroes be lord of riches.

सू० ८६ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 89

Seer—Krishnah. Subject-matter—Indrah. Metre—Tristup.

अस्तैव सु प्रतरं लायमस्यन् भूषन्निव प्र भरा स्तोममस्मै ।

वाचा विशास्तरत् वाचमर्यो नि रामय जरितुः

सोम इन्द्रम्

॥ १ ॥

O praising man, you offer the mighty ruler your laudation with suitable adornment in the way as an archer shoots his arrow afar. You overpower the voice of wickeds with your voice and make the mighty king rest beside the Soma-juice.

दोहेन॑ गामुप॑ शिक्षा॒ सखायं॑ प्र बोधय॑ जरित॒र्जरमिन्द्रम्॑ ।

कोशं॑ न पूर्णं॑ वसु॒ना न्यृष्ट॑मा च्यावय॑

मघ॒देयाय॑ शूरम्

॥ २ ॥

O praising man, you draw the mighty ruler, your friend to you like a cow at the time of milking, you make this praise-worthy one alert in his duties and you make this bold one haste to give us the riches even as a vessal filled with treasure to the brina.

किम॒ङ्ग त्वा॑ मघवन् भो॒जमा॑हुः शिशी॒हि मा॑ शिश्र॒यं त्वा॑मृ॒णोमि॑

अ॒प्नस्व॒ती मम॑ धीर॒स्तु शक्र॑ वसु॒विदं॑

भग॑मिन्द्रा भ॒रा नः॑

॥ ३ ॥

O powerful ruling king, why do people call you the guardian ? I hear of you to be swift and quick so you quicken me. Let my intelligence be active and bring us the luck that possesses great wealth.

त्वां जना॑ मम॒सत्ये॑ष्विन्द्र॒ संत॑स्था॒ना वि॑ ह्व॒यन्ते॑ समी॒के ।

अत्रा॑ यु॒जै कृ॒णुते॑ यो ह॒विष्मा॒न्नासु॑न्वता

म॒ख्यं व॑ष्टि॒ शूरः॑

॥ ४ ॥

O mighty ruler, the people standing in battle invoke you in their fray wherein both the parties claim to be right. He who brings gift makes him comrade as the bold one does not make friend the man who does not press Soma-juice for Yajna.

घनं॑ न स्प॒न्द्रं बहु॑लं यो अ॒स्मै ती॒व्रान्त॑सोमो॒मा॑आसु॒नोति॑ प्र॒यस्वान्

तस्मै॑ श॒त्रून्सु॑तु॒कान् प्रा॒तर॑ह॒नो नि॑ स्व॒ष्ट्रान्

यु॒वति॑ ह॒न्ति वृ॒त्रम्

॥ ५ ॥

For the sake of him who, the master of corn and grain, like the movable property presses the strong Soma-juices for this

ruler, he bold one throws out, early in the morning his well-
weaponed foes and kills the tyrant.

यस्मिन् वयं दधिमा शंसमिन्द्रे यः शिश्रायं

मघवा काममस्मे । आराच्छित् सन् भयतामस्य

शत्रुर्न्यस्मै द्युम्ना जन्या नमन्ताम् ॥ ६ ॥

Let the foemen even afar tremble and must bow all the
human glories before this mighty ruler into whom we offer
our praises and who strong one accommodates our wishes.

आराच्छत्रुमप बाधस्य दूरमुग्रो यः शम्भः पुरुहुत तेन ।

अस्मे धेहि यवमद् गोमदिन्द्र कृधी धियै

जरित्रे वाजरत्नाम् ॥ ७ ॥

O admired by many, O mighty ruler, you with that of your
fierce bolt drive to a distance the foe-men from afar. You
give us wealth in corn and cattle and make your admirers
praise to gain strength and riches in precious metals.

प्र यमन्तवृषमवाप्तो अगमन् तीव्राः सोमा

बहुलान्तास इन्द्रम् । नाह दामानं मघवा

नि यसन् नि सुन्यते वहति भूरि वामम् ॥ ८ ॥

The wealthy bold king to whose heart strong Some-juice (the
juice of the herbs of Soma-group) giving strength to strong
ones and accompanied with thick residue go, does not
restrict his bounty to giver of these juices and he gives much
wealth to Soma-presser.

उत प्रहामर्तिदीवा जयति कृतमिव श्वधनी वि चिनोति काले

यो देवकामो न धनं रुणद्धि समित् तं रायः

सृजति स्वधार्भिः ॥ ९ ॥

At proper time he (the giver of Soma-preparation) wins
advantage as a gambler piles his gains. The ruler gives

riches blessed with corns to him who desirous of serving learned men and performing Yajnas does restrict his money.

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।

वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ १० ॥

May we overcome all trouble some indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we first in rank allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादध्वरादघ्नायोः ।

इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो

वरिवः कृणोतु

॥ ११ ॥

May Brihaspati, the Lord of Vedic speeches protect us from behind, from above and from below region from wicked, may mighty ruler guard us from front side and from the centre and may he like friend to friends vouch-safe accommodation and freedom.

मू० ६० ॥ ऋषिः—भरद्वाजः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 90

Seer—Bharadvajah. Subject-matter-Brihaspatih. Metre Tristup.

यो अद्रिभित् प्रथमजा कृतावा बृहस्पतिराङ्गिरसो हविष्मान् ।

द्विर्हज्मा प्राघर्मसत् पिता न आ रोदसी

वृषभो रोरवीति

॥ १ ॥

Brihaspatih, the fire of the cloud which is the breaker of cluds, which is the first created object and bearer of water, which is the product of cosmic flames and possessor of libations in Yajna, which moves in two ways (shining and thundering) which possesses enormous heat and is our protector and which is pourer of rain and which roars loudly in heaven and earth.

जनाय चिद् य ईवत उ लोकं बृहस्पतिर्विवहूतौ चकार ।
 धनं वृत्राणि वि पुरो दर्दरीति जयञ्छत्रैरमित्रान्
 पृत्सु साहन् ॥ २ ॥

This fire which makes room for the man of activity in the Yajna performed for the *Yajnadevas* smiting the clouds, breaks their grouping forts, and quelling the residues in battles conquer the foe-like clouds.

बृहस्पतिः समजयद् वसूनि महो वृजान् गोमतो देव एषः
 अपः सिपासन्त्स्वर्प्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥ ३ ॥

This wonderous fire conquer wealth and great stalls of cattles (causing rains) and it unchecked pouring pleasant rainy waters dispels by its ihunder-bold the cloud which is unfavourable to people.

मू० २१ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 91

Seer—Ayasyah. Subject-matter-Brihaspatih-Metre-Tristup.

इमां धियं सप्तशीर्ष्णीं पिता न ऋतव्रजातां बृहतीमविन्दत् ।
 तुरीयं स्विज्जतयद् विश्वजन्योऽयास्य
 उक्थमिन्द्राय शंसन् ॥ १ ॥

The performer of Yajna desiring the well-being of world and firm in his intention says :—

I firm in intention and desirous of universal well-being offering the adoration to Almighty God preach my fourth generation this vedic knowledge and speech which contains seven metres, is comprehensive, is produced by God and has been received by my grand-father and father.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।

विप्रं पदमङ्गिरसो दधाना यज्ञस्य धामं

प्रथमं मनन्त

॥ २ ॥

The men of austerity and compitent in the sience and procedures of Yajna praising the truth, adopting the easy way of life, possessing dexterity and bold in performing the Yajna and occupying the rank of most wise one give first place to practice of Yajna.

हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहन्ता व्यस्यन् ।

बृहस्पतिरभिकनिर्कदद् गा उत प्रास्तौदुच्चं

विद्वौ अगायत्

॥ ३ ॥

The master of vedic speech and knowledge with the friend devotees of prayer like swans loosening the rocky hinderances pronounces the vedic verses, proposes the singing of saman and sings.

अबो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।

बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्मा आकुर्वि

हि तिस्र आवः

॥ ४ ॥

The master of vedic knowledge and speech makes apparent the kind of speeches (known as para, pashyanti and Madhyama) which rest hidden in the races of heart, below the mouth and throat and away from the waist in the bond of the darkness of ignorance. He desiring to create light in the darkness spread the beams of light and manifests these three.

विभिद्या पुरं शयशेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत् ।

बृहस्पतिरुषसं सूर्यं गामकं विवेद स्तनयन्निव द्यौः ॥ ५ ॥

Brihaspatih, the fire cleaving the plentiful waters tending below, together with cloud makes apparent the rise of dawn, sun and sun-beams. This thundering finds the lightning luminous like day.

इन्द्रो वलं रक्षितारं दुष्टानां कुरेणैव वि चकता रवेण ।

स्वेदाञ्जिभिराशिरमिच्छमानोऽरौदयत्

पणिमा गा अमुष्णात्

॥ ६ ॥

This air cleaves the darkness of cloud (Vala) which keeps concealed water-milking ray through roar like hands and liking the cooperation with the moistening *Maruts*, the forces of air destroys the cloud and steals away the sun-beams resting hidden.

स ई सत्येभिः सखिभिः शुचद्भिर्गोघायसं वि धनसैरददः ।

ब्रह्मणस्पतिवृषभिर्वराहैर्धर्मस्वदेभिर्द्रविणं व्याजिन्ट् ॥ ७ ॥

This air together with the true, luminous and wealth-giving *Maruts* cleaves this darkness of cloud which conceals the rays of sun. The air which is the protector of corn with the clouds tending towards rainfall and sending out the drops, brings wealth to people.

ते सत्येन मनसा गोपति गा इयानास इषणयन्त धीभिः ।

बृहस्पतिर्मिथोअवघपेभिरुदसियां असृजत स्वयुग्भिः ॥ ८ ॥

These *Maruts* (the atmospheric winds) restoring the rays of sun with true force and tend to make the sun restored of rays. The sun through the cooperating *Maruts* protecting each other from odstructive clouds restore out the rays of it the sun.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।

बृहस्पति वृषणं शूरसातौ भरेभरे अनु

मदेम जिष्णुम्

॥ ९ ॥

Let us make, this air entirely filled up through our benevolent deeds in the Yajnas performed by heroes. This air roars in atmospheric region like a lion and is over-powering and pourer of the rains

यदा वाज्रमसंनद्धं विश्वरूपमा धामरुक्षदुत्तराणि सन्न ।

वृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो

विभ्रतो ज्योतिरासा

॥ १० ॥

The sun-beams containing splendour, scattering themselves in all directions, strengthen the sun when this (sun) gives various wealths of grain, rises high in heaven and mounts over the regions of north direction (i. e. when the sun enters in the north solstice).

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्वचव्यं स्वेभिरेवैः ।

पश्चा मृधो अपं भवन्तु विश्वास्तद् रोदसी

मृणुतं विश्वमिन्वे

॥ ११ ॥

O men of wisdom, for the attainment of grains you fulfil your blessings and protect the devotee of prayers with your knowledge and activities. May all the evils, thereafter, be away from us. O teacher and preacher, you both hear of our calls as you love all.

इन्द्रो महा महतो अर्णवस्य वि मूर्धानमभिनदवृद्धस्य ।

अहन्नहिमरिणात् सप्त सिन्धून् देवैर्वावापृथिवी

प्रावतं नः

॥ १२ ॥

The sun with its power cleaves assunder the head (top) of the cloud retaining waters, smites the cloud and sets the flood of waters flow. May the earth and heaven become the sources of our protection with their wonderful operations.

१०६२ ॥ ऋषिः—१-१२ प्रियमेधः; १६-२१ पुरुहन्मा ॥ देवता—इन्द्रः

छन्दः—१-३ गायत्री, [४-७, ९-१२ अनुष्टुप्; ८, १३ पङ्क्तिः; १४, १५ बृहती]; १६-२१ वार्हतः प्रगायः (समा-बृहती + विपमा-सतोबृहती)

HYMN 92

Seer—1-12 Priyamedhah; 13-21 Puruhanma. Subject-matter-Indrah. Metre-1-3 Gayatri 4-7, 9-12 anustup; 8-13